THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The fear of the Lord is clean, endnring for ever: the judgments of the Lord are trne and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" (Ps. 19: 9-11).

No. 35, Vol. LXXVI. Thursday, August 27, 1914. Price One Penny.

WHAT THE WORLD NEEDS.

ON nnmerons occasions the following question has been propounded to onr elders, "Why are you so persistent in placing your religious views before the world?" The inquiry is not more common than just, and we sincerely desire that all the world would make this very same query, and then give us an opportunity to answer it fully; for it is of great importance to the people in general. "If religion be anything, it should be everything."

We who have been recipients of the divine light of the gospel, have been commanded of God to teach it to others, that they, too, may be partakers of the same great blessing. In Dent. 6: 6-9, we read that we must not only have it in our heart, but must teach it diligently to our fellowmen. If we truly enjoy the spirit of the gospel, we shall talk of it on any and all suitable occasions, and to all who will listen, for so God has commissioned and commanded His servants and disciples to do. He says: "When I say nnto the wicked, thon shalt snrely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniqnity; but his blood will I require at thine hand" (Ezek. 3: 18). Therefore, we are, indeed, greatly concerned that we heed the commandment of God, and warn His children, that we may be freed from their blood, and deliver our souls from condemnation.

If we will take a careful survey of the world's condition to-day, with its strife, tnrmoil, wars and rnmors of wars, man against man, nation against nation, misery, the sin and iniquity of the people, and the gross indifference of a large majority of God's children to things pertaining to religion, what opinion must we

form of so-called Christian civilization? Think of the wilful waste of property, loss of life, stagnation of business, increased cost of the necessities of life, even the rich growing poor by the sudden depreciation in the value of investments, and the poor penniless. While we write evidences of such ruin accumulate. What if war should become general? Is it not evident that something is radically wrong; and shall we not conclude with many of the world's great thinkers, that what it most needs is a practical religion suitable to the requirements of every-day life, and which has power to regenerate mankind, raise the moral standard of the world, and give unto it higher ideals? Such is the gospel of our Lord and Savior Jesus Christ, which has been restored by the loving kindness of our heavenly Father through His servant, the Prophet Joseph Smith, with all its gifts and blessings, and effective force as possessed in the days of Peter, James and John, in the apostolic ages; and will bring the same glorious rewards as formerly, through faith and obedience to the laws and commandments of God, which are spiritual, holy and good, and are given to be the rule of our conduct, and the standard of our judgment.

The question may be asked, "Is this a new message, or gospel?" To which we answer, No, indeed; it is the same old, beautiful story which has been such a power for good in all ages, and was taught by Christ and His apostles in the days of old with such great force that on one occasion the multitude exclaimed, "Men and brethren, what shall we do to be saved?" Such a day of power was Pentecost, when three thousand accepted the gospel and were baptized for the remission of their sins, and received the gift of the Holy Ghost. This is the gospel message, faith in God and Christ, repentance for sin, baptism for the remission of sins, the gift of the Holy Ghost to follow. These are the things necessary for admission into Christ's kingdom.

What the people need, is again to come to an understanding of their relationship and obligation to God, and a practical application of this knowledge in their daily lives.

There is a marked distinction between the truly religious and the irreligious part of mankind. One cannot imagine that the gay, the sensual, the covetous, or the worldly ambitious, give any serious thought to the holy, omnipresent, omniscient and Almighty God; nor do this class deeply consider His character and perfections as described in the sacred scriptures. Such men do not keep in remembrance the majesty and authority of the Lord, their obligations or accountability to the Creator and Judge of the world. Neither do they seek happiness in His favor, and liberty in His service, nor do they, when conscious of having offended, rely on the mercy of God. I apprehend that such seek only selfish worldly pleasure and praise, and are entire strangers to the course of life laid down in the gospel of Christ for those who seek to live a righteous life.

Too many so-called Christians prescribe for themselves no other rule than the law of fashion, custom, honor, or trade. Others regulate their conduct by some maxims of morality or their own notion of right and wrong; hence "man's inhumanity to man," and the deplorable condition in which we find the world to-day. But few of those who profess to believe, seem willing to make practical application of the commandments of God, which should regulate our conduct with others, namely: that we should do unto them as we would they should do unto us, and should love our fellowmen as ourselves; this being part of that great commandment in which the whole law is briefly comprehended. But who can fully explain such comprehensive precepts, or speak of them in terms of commendation equal to their excellency? In reading the history of the Latter-day Saints we are impressed with the wonderful force of its divinity as testified by the manifestations of this great principle in the lives of those who have accepted the gospel, and incorporated its teachings in their lives. It is their love for Christ and the gospel which enables them to make great sacrifices for each other and for His cause, and in the interests of mankind generally.

We who see around us more light than many choose to walk by, are apt to think too lightly of the connexion which subsists between knowledge and practice. To be beneficial, religious knowledge must be operative. The true believer who has accepted the gospel message, "walks with God." The thoughts of His presence and perfections frequently possess his mind, and habitually influence his conduct; and in his various occupations and pursuits, he seeks, "not to please man, but God that trieth the heart." The people need to be impressed with the fact that true religion does not consist in church going once or twice a week, or at stated times and seasons to come to the Lord's table; but that these are merely appointed means for bringing them habitually to acknowledge God in every part of their conduct. There they may receive spiritually such training that their disposition may be influenced by a sense of His presence and authority at all times—that pious meditations and praise may continually spring from the temper of their minds, and that the spirit of God may dwell with them.

Man with all his wisdom is unable to solve the great problems that are vexing the world. Is it not time, then, that we seek a higher and mightier power, such only as the true gospel of Christ can furnish, and is so urgently needed by the world? It has been well and truly said that we need to "wend our way back to a belief in Jesus Christ, and that when the pure gospel of Christ is again in the hearts of men, that gospel will express itself through a magnificent, co-operative institution," which will teach us the advantage of a community of interests—seeking not only the spiritual welfare of its members, but taking care of their temporal interest as well. Because its chief corner-stone is love, out of

a pure heart towards God, the giver of all good. And man's duty to man, when once truly practiced in our lives, will teach us correct principles which will enable us to govern ourselves properly, "For love worketh no ill to his neighbor." Therefore, this commandment, universally obeyed, would quickly bring about the desired change in the world's deplorable condition.

The importance of the gospel message explains the persistence of God's servants in endeavoring to place it before the world, that all may be warned "before the coming of the great and dreadful day of the Lord" (Mal. 4: 5). The Latter-day Saints should, therefore, apply themselves with perseverance to obtain a comprehensive acquaintance with all the doctrines and commandments of the gospel, that we may understand them according to their connection, harmony and practical tendency. Our memories should be stored with the precepts, examples, warnings and promises of the Bible and other Church works. "Let the word of Christ dwell in you richly." We are told that the man whose delight is in the law of the Lord, and who meditates in His law day and night, shall be like a tree planted by the river of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper (Ps. 1: 2, 3). This man shall be blessed, and be a blessing to others.

Labor, then, ye saints of the Most High, to get thoroughly acquainted with the oracles of God; let your judgment be formed according to them; let your fears, hopes, desires, joys and sorrows be regulated according to them; that all the affections of your soul may be executed and influenced by the pure and animating principles of our holy religion. Thus, when fatigued with business, or disgusted with the world, you will have a never-failing source of refreshment, and a most salutary relaxation to invigorate your weary powers and recruit your exhausted spirits. When the word of God is thus treasured up and ingrafted in our hearts, we shall be disposed and qualified to teach His truths and the precepts of the gospel to our relations, to speak of them among our friends, and to diffuse the knowledge of them in the circles of our acquaintance. This is strenuously enforced by the exhortation from the Bible, "Thou shalt teach them diligently to thy children." Thou shalt talk of them on any and all suitable occasions.

Let me conclude with the observation which introduced this subject, that what the world needs is true religion. "If religion be anything, it is everything." It must be our business in this world if we would enjoy a warranted hope of felicity in the world to come.

Birmingham. JOHN A. MAYNES.

MISFORTUNE has few riddles for him who believes that the sole design of Providence is the perfecting of mankind.

THE PARABLE OF THE UNWISE BEE.

By Dr. James E. Talmage.

Sometimes I find myself under obligations of work requiring quiet and seclusion such as neither my comfortable office nor the cozy study at home insures. My favorite retreat is in an upper room in a large building, well removed from the noise and confusion of the city streets. The room is somewhat difficult of access, and relatively secure against human intrusion. Therein I have spent many peaceful and busy hours with books and pen.

I am not always without visitors, however, especially in summer time; for, when I sit with windows open, flying insects occasionally find entrance and share the place with me. These self-invited guests are not unwelcome. Many a time I have laid down the pen, and, forgetful of my theme, have watched with interest the activities of these winged visitants, with an after-thought that the time so spent had not been wasted, for, is it not true, that even a butterfly, a beetle, or a bee, may be a bearer of lessons to the receptive student?

A wild bee from the neighboring hills once flew into the room; and at intervals during an hour or more I caught the pleasing hum of its flight. The little creature realized that it was a prisoner, yet all its efforts to find an exit through the partly opened casement were futile. When ready to close up the room and leave, I threw the window wide, and tried at first to guide and then to drive the bee to liberty and safety, knowing well that if left in the room it would die as other insects there entrapped had perished in the dry atmosphere of the enclosure. The more I tried to drive it out, the more determinedly did it oppose and resist my efforts. Its erstwhile peaceful hum developed into an angry roar; its darting flight became hostile and threatening.

Then it caught me off my guard and stung my hand—the hand that would have guided it to freedom. At last it alighted on a pendant attached to the ceiling, beyond my reach of help or injury. The sharp pain of its unkind sting aroused in me rather pity than anger. I knew the inevitable penalty of its mistaken opposition and defiance; and I had to leave the creature to its fate. Three days later I returned to the room and found the dried, lifeless body of the bee on the writing table. It had paid for its stubbornness with its life.

To the bee's short-sightedness and selfish misunderstanding I was a foe, a persistent persecutor, a mortal enemy bent on its destruction; while in truth I was its friend, offering it ransom of the life it had put in forfeit through its own error, striving to redeem it, in spite of itself, from the prison-house of death, and restore it to the outer air of liberty.

Are we so much wiser than the bee that no analogy lies between

its unwise course and our lives? We are prone to contend, sometimes with vehemence and anger, against the adversity which after all may be the manifestation of superior wisdom and loving care, directed against our temporary comfort for our permanent blessing. In the tribulations and sufferings of mortality there is a divine ministry which only the godless soul can wholly fail to discern. To many the loss of wealth has been a boon, a providential means of leading or driving them from the confines of selfish indulgence to the sunshine and the open, where boundless opportunity waits on effort. Disappointment, sorrow and affliction may be the expression of an all-wise Father's kindness.

Consider the lesson of the unwise bee!

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3: 5, 6).

THE SUN.

I SUPPOSE you have rubbed a brass button on a school-form, and made your neighbor jump by touching his hand with it? You have played that mischievous little trick, or had it played upon you? Did you ever ask where the brass got its heat from? "Why, from my rubbing it on the wood!" you say. Yes, the force you spent in rubbing it turned to heat. You parted with so much force in order to put the heat into the button; for you know you could not have gone on forever rubbing. Your strength would not last for a day. But where did you get the force from? Out of the bread and milk you had for breakfast? And the bread, where did it come from? Out of a few grains of corn which grew in a field until they became ears of corn. And what made the corn grow? The heat of the sun. And perhaps the grain was thrashed by a steam engine, and ground by a steam engine, and finally it was baked in an oven—all that was done by burning coal. But coal, you know, is the form which plants have taken which have been buried long in the earth, and those plants grew by the power of the sun. So that your heated button was heated by the sun. You have seen a train suddenly checked by the brake, and you noticed that the pressure of the brake turned to heat and light, for you saw sparks fly. And those sparks were really kindled by the sun. You have perhaps had a pleasant sail when you visited the sea, and it was great fun to skim over the water with the waves flying into foam at the prow. What sent you so merrily over the sea? The wind, of course. But what moved the air and made the wind? And as you have learned at school, it is the sun which heats and rarifies the air, so that denser, colder air rushes into the space which there is made for it. So that the sun moved your sailing boat. You know that it is the sun which makes the picture for the photographer, and enables

him to let you have the portrait of a friend. It is the sun which lifts the water out of the sea; and the sun causes the motion of the air which causes the waters to fall to the earth in the form of rain. Everywhere you find that the sun is at work in the green leaves of spring, and the flowers, in the brooks and streams, the rain and the rainbow, in the telegraph wire, in the sailing ship, in the steam engine, in the laboratory; all the energy of force and power in the world must in the end be traced to the sun. When you are running and jumping you are using sun force. You know that men used to worship the sun ages ago. The name of Sunday is one relic of that ancient worship. And it is not astonishing that men worshiped it, though they did not know as we know to-day how all the energy in the world can be traced to the great globe so many millions of miles away. And yet it is true the sun is so many millions of miles away when it is at work in our veins and muscles and in the factory and the forge, and everywhere around us?

But there is a sort of energy or force which cannot be traced back to the sun. When you look at a beautiful painting you can say that the sun gave color to paint it with, that the sun set the machinery going that made the canvas, that the sun gave energy to the painter's brain and arm and hand; but you cannot say that the sun gave him his love of what is beautiful, and the thought which speaks to you from the picture. When a good man saves a little child's life by sucking the poison out of its throat, as you know some hero-doctors have done, there is something in him which did not come from the sun. When a thoughtful child stays at home to help mother when others are going to have a glorious game, there is some force there that you cannot trace to the sun. True and wise thoughts, right and generous feelings, come from another sun—from the sun of our souls, from God. As the Psalmist says, "The Lord God is a sun," or as I should say, the sun is a little shadow in the midst of God—something to help us to think of God. All truth and goodness come from God, just as all light and heat and energy come from the sun. The power to think out your problems, the feeling which makes you wish to be fair and faithful at your work, all kind thoughtfulness, all true courage—these, and the like good things, are of God. They show God *in you*. You think that God is away, far on high, as we think of the sun being so many miles distant, but *God is in you*, in so far as you are just and reasonable and loving. Do you ask me how that can be when you have not known it? Well, you didn't know how the sun worked in you until your teachers told you. And there may be boys and girls whose eyes are blind, and who have not been taught, who would think all that you know about the sun was nonsense, nevertheless the sun is at work in them. And so boys and girls, and men and women, may say that they don't know God, don't believe in Him, and yet, if they are just and true and unselfish, God is in them.—*The Children's Friend.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 27, 1914.

EDITORIAL.

CONCERNING THE URIM AND THUMMIM.

THE Urim and Thummim were instruments that were anciently provided as part of the furnishings for the use of the priesthood who ministered in the tabernacle and temple service under the Mosaic dispensation. Their history and use are confined to that period of time, according to the Biblical record. No description of them is therein given, and so nothing can be learned from that source respecting their size, shape, substance and general appearance. It may, however, be inferred from the fact that they were to form part of the ornamentation of the "breastplate of judgment" —an appurtenance belonging to the Aaronic Priesthood—that they were not large, but must have been of exquisite workmanship. Fastened to this, they were always to be worn by the priest when he went before the Lord in his official capacity, as we learn from the following scripture: "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually" (Ex. 28: 29, 30).

The Hebrew meaning of the words "Urim" and "Thummim," is "Lights" and "Perfections," which, in the Septuagint—an early Greek version of the Hebrew—is rendered by terms that signify "Manifestations" and "Truth." The names of these instruments, then, are suggestive of the use for which they were designed by the Almighty, namely: to make known truth without any admixture of error. But notwithstanding the universal service for which their names imply an adaptation, it appears from the sacred record that their use was restricted to making known the will of God concerning the more difficult matters of a material or temporal nature that demanded the attention of His people. The view that they were to be employed in solving problems of this nature only, is founded upon what is said in Numbers 27: 18-21, and in other texts, in none of which is any reference made to things that are essentially spiritual. Thus in the passages just cited, we read: "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and

set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation" (Num. 27: 18-21).

In what manner the will of the Lord was made known by means of the Urim and Thummim, can be conjectured only. A number of different opinions have been proposed; but as none of them can be considered as of more value than mere surmises, no time will now be occupied with their consideration. It is worthy of notice, however, that apparently only those whose righteousness made them acceptable to God, were granted manifestations of His will by their means, even in temporal concerns. An instance in point occurred in the life of Saul, as recorded in I. Sam. 28: 4-6 in these words: "And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." These quotations contain about all the information, we believe, that the Biblical record gives concerning the history, use, etc., of these sacred instruments, and with the destruction of Solomon's temple by the Babylonians all definite trace of them is lost, so far as Israelitish history or tradition is known. The Jews of times after the captivity say that several things, which made that temple so glorious in their sight, were not in the temple of Zerubbabel, nor in that of Herod, with all its grandeur; and among the things lost were the Urim and Thummim—the others being the Shechinah, the tables of the law written by the finger of God Himself, and Aaron's rod that budded. What became of them is a question, we believe, that none of the ancients attempt to answer.

It is claimed, however, by some of the membership of this Church that the Urim and Thummim spoken of in the Bible are the identical "seer stones" used by Joseph Smith in translating the originals of the Book of Mormon records. This opinion is regarded as absurd by our enemies; but one purpose of these remarks shall be to show that there is quite a degree of probability to sustain it. But before coming directly to this point, some other relative matters shall be considered, and among them is a statement made in the Book of Mormon concerning the time when the Lord first provided the Urim and Thummim, or instruments of their class, for the use of His saints.

It appears from the work just named that a number of Nephites, who formed part of a community which may be known as the people

of Limhi, discovered certain gold plates upon which were engraven some Jaredite records in an unknown language. They were delivered to king Mosiah and were finally translated by means of some "seer stones," or "interpreters," which were in his possession. Though these instruments were not by the Nephites called Urim and Thummim, yet the use which they were made to serve on that occasion, harmonizes so nicely with the meaning of these names, as already noted, and with the uses to which the quoted scriptures from the Bible show such instruments were put by the ancient Israelites, that it seems almost certain the "interpreters" of the Book of Mormon history and the Urim and Thummim of the Bible records, were indentical in character. Speaking of them the Book of Mormon says: "And now he translated them (the Jaredite records) by the means of those two stones, which were fastened into the two rims of a bow. Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages; and they have been kept and preserved by the hand of the Lord, that he should discover to every creature who should possess the land, the iniquities and abominations of his people, and whosoever has these things is called seer after the manner of old times" (Mos. 28: 13-16). Here there are mentioned some particular uses for which the seer stones of the Nephites were prepared, but this fact does not restrict their use to them alone, any more than when the Bible states that the Urim should tell the Israelites when the whole congregation should go in or out, limits its service to that single matter. In the quotation from Mosiah we learn that instruments, evidently of the same nature as the Urim and Thummim of ancient Jewish history, were prepared by the Lord "from the beginning."

Referring now, for another point, to the Pearl of Great Price (Book of Abraham), we find, according to it, that Abraham himself was in possession of the Urim and Thummim, a certain passage reading thus: "And I, Abraham had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars that they were very great," etc., and a little further on in the same paragraph he says that this knowledge was made known to him through that instrument. Not all the remaining portion of the Book of Abraham was given in the same way, for in the third paragraph succeeding, he says that the Lord talked with him face to face, and put His hand upon his (Abraham's) eyes and by these means taught and showed him many great things. It is worthy of notice in this connection that matters of a temporal or physical nature only are referred to as uses for which the Urim and Thummim were applied in ancient times. This is a consistency of considerable value. One that an impostor, writing an alleged authentic Book of Abraham, might easily fail to take into account.

But, says an objector, if Abraham had them, how is it that no mention is made of them until the time when the Israelites were in the wilderness? and, hence, many are very sure that their first use among men was during the exodus of those people from Egypt. However, it is not difficult to account for the absence of all allusions to them in the Bible as being known previous to the time spoken of. Only a small number of references to them are found in that book, though they were in possession of the Israelites from about 1491 B.C., to the time of the Babylonish captivity—a period of 900 years in round numbers—nor are they mentioned at all from the time of Samuel 1056 B.C., until Ezra (2:62), and Nehemiah (7:65), refer to them, about 536 B.C., and so we have here 520 years of absolute silence respecting them. We must also remember that this failure to speak of the Urim and Thummim occurs during the very period when a large part of the Jewish sacred history was being written. That they are not referred to as known during the 500 years just preceding 1491 B.C., is not at all, therefore, surprising. When we consider, further, that there is not a single book of the Bible that was written until the time of the Exodus, the objection we have in hand may be passed as quite insignificant. The only book of a sacred nature which we possess claiming to have been written before that event does mention them.

One additional point remains to be noticed. If we turn to the quotation already given from Exodus, it will be observed that the Urim and Thummim are there spoken of as being already well known to Moses and others of the Israelitish people. A sacred instrument of such great value would not have been put, for the first time, into the hands of any man without some explanation of its purpose, and instructions as to the manner or its use would then be given. It is spoken of as something already familiar to God's servants. These facts have led learned commentators on the Bible to conclude that the Urim and Thummim were in use among the Israelites before they were made part of the breastplate furnishings. It follows, then, that the statement of the Pearl of Great Price that Abraham had the Urim and Thummim can not be successfully controverted; and the Book of Mormon claim that they, or similar instruments, were made in the beginning and handed down from generation to generation, while not proven from Biblical history, nevertheless, obtains from that source a good degree of probability in its favor.

Now, can it be shown that the Urim and Thummim of the Israelites ever got or could get to America, and so be in possession of the Nephites, and finally be lodged in the hands of Joseph Smith for his use. With our present light on this question no conclusive answer in the affirmative can be given; yet there are facts of Israelitish and Book of Mormon history which together show that it could have been done, and no point in the argument need be strained in the least.

When Nephi obtained the brass plates from Laban, no mention whatever is made of his having got with them the Urim and Thummim. This is precisely as the case should stand; for Laban, though a keeper of a copy of the Jewish law and history, was evidently occupying his own house and had a private treasury where he kept the records. A little study of the Book of Mormon narrative relative to the case, will lead one quite surely to this conclusion. The Urim and Thummim were sacred treasures of the TEMPLE, and were securely guarded there. There is not a word in the whole narrative which implies that Nephi went to the temple for any purpose whatever; but in fulfillment of his mission to get the plates he went to the HOUSE of Laban, as is stated in substance in I. Nephi 4: 5. This fact should be kept well in mind. Now, only a few years after Lehi and his company had left Jerusalem, and had, through Nephi's efforts, come into possession of the brass plates—the land of promise, or America as it is now called, being duly reached—another company of Jewish colonists left that same city, having the same destination in view. Of this second company the king's son was a member, and this circumstance causes one to think that it was in all probability made up of Jewish notables who had free access to the temple—a company worthy to be the companions of the king's son. The king himself was deeply interested in the welfare of those people on account of his son's happiness and prosperity being associated so closely with them. There is nothing of which the mind of man can conceive that would so perfectly serve the purpose of a guide to a colony going into a distant and unknown land, having first to cross wide stretches of uncharted seas, without a mariner's compass, as that ancient Urim and Thummim, one of whose specified purposes was to tell the people about their goings "in and out." Does it not look as if they were bound to get that instrument, or something else equally reliable, before they set sail upon an unknown sea? There was nothing which, on account of its small size, could be carried along so easily, nothing more sacred in the eyes of Israelitish people, and, consequently, nothing that they would more jealously guard against falling into the hands of their Babylonian foes, and this second colony left Jerusalem almost simultaneously with the capture of that unfortunate city by Nebuchadnezzar; and now mark the fact again, that the history of the Urim and Thummim comes to an end among the Jews from that very time. The Babylonians, who carried off the rich treasures of Solomon's temple, make no mention of them, nor of the other things that were the most holy of its furnishings. Is it not probable that the Almighty interfered to preserve them? What did He do with them? Reader, keeping in mind the fact that with the destruction of Jerusalem, the Jewish history of these instruments ceases, and remember that it is with the descendants of that second colony which left that city just at that time and went to America, that

the direct history of an instrument answering the purposes of the ancient Jewish Urim and Thummim again begins, as we learn from Mosiah 8: 13-19), and what stronger circumstantial evidence can be desired to prove that the "interpreters" of the Nephites were identical with the Urim and Thummim of the Israelites? From the period in Nephite history when that chapter of Mosiah was written, until those sacred things were delivered into the hands of Joseph Smith, the record as to how they were guarded and preserved is without a break. There is a consistency in all these matters that is too striking to have been conceived in the brain of an unschooled youth who wrote the Book of Mormon as an alleged imposture, and we commend them to the consideration of those who mock at our claim that Joseph Smith had "seer stones," by calling them "wonderful spectacles," "peep stones," etc. The probability that he had the Israelitish Urim and Thummim can be denied only by a denial of the whole "Mormon" system.

As a basis for a few closing remarks, we find by turning to the Doctrine and Covenants, Section 17: 1, that the breastplate, the sword of Laban and the Urim and Thummim were given to the brother of Jared when the Lord talked to him face to face in the mount. Jared and his brother lived during the days when the tower of Babel was being built. This brother—whose name is not disclosed—was a man of such faith and righteousness that it might be said that he walked with God, and at some period of his life he had the special manifestation of God's favor of which the cited text makes mention. It does not appear that the Urim and Thummim were made on that occasion, and the way in which the reference to them is worded, lends color to the Book of Mormon statement that they were prepared "in the beginning." That they were taken from the ancient Jewish priesthood to be restored in the due time of the Lord, is evident from what is said in Ezra and Nehemiah in the passages already referred to, a portion of them reading that the Jewish priesthood "should not eat of the most holy things, till there stood up a priest with Urim and with Thummim." It appears, then, that just as certainly as we look for the restoration of the Jews to the full favor of God, when they shall enjoy all their ancient rights and privileges, just so sure is it that the Urim and Thummim shall be again among the furnishings supplied to His priesthood.

T. W. B.

"THE reputation for being truthful is one of the most valuable assets a young man can have," remarks a business expert, "and it can be obtained only by being truthful habitually." The boy who tells the truth from the time he is old enough to know truth from falsehood is the boy whose word is trusted even in a crisis by all around him. The liar is suspected even when he tells the truth.

RETURN OF PRESIDENT HYRUM M. SMITH.

President Hyrum M. Smith, who has been absent on the Continent visiting the various branches of the Church there since June 11th, 1914, returned to Liverpool on the 21st of August, 1914, and has again entered upon the discharge of his duties directly from these headquarters. He is in good health and spirits, and reports the various continental branches of the Church as feeling well generally. Several of the male membership, however, have been obliged to enter the army of the respective countries, according to their nationality, and it is dreadful to think that they may meet on the battlefield as enemies. Some of the American elders are still within the war zone; but as Americans they are being treated with due courtesy and respect. It is hoped that the way will soon open for them to return home, or to be assigned to labor in other countries. The program for visits to the branches in the French mission was cancelled, as no satisfactory mission work can be done in that country at present. President Smith, and his son Joseph, who left Geneva, Switzerland, on the 18th of August, experienced a very slow and tiresome journey through France, having to remain standing for hours in the trains, so great was the rush of people to get out of the war zone. It was a great relief to Sister Smith, her little daughters, the elders and all the employees at these headquarters when it was learned that President Smith and his son were once more safe on English soil. Their return was heartily welcomed.

T. W. B.

HOLY GHOST AND GIFT OF HOLY GHOST.

There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost, which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him, as they did to the sons of Sceva: "Paul we know and Jesus we know, but who are ye?" It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which He hath opened, and this is the way marked out by the word of the Lord.—Joseph Smith.

THE FALL OF JERUSALEM.

THREE cities stand pre-eminent in the history of civilization. Rome, Athens and Jerusalem. Rome the seat of power, Athens of art, and Jerusalem of religion. Beautiful for situation, on the side of the north was Mount Zion, the holy city, the seat of God's temple and His worship in an age of darkness.

Around this city have been waged the wars of a hundred generations. Nearly fifty times the city has known the horrors of siege, of conquest and of change of government and the overthrow of its institutions.

The most terrible of all the sieges which have filled Jerusalem with woe and drenched its soil with blood, was that under Titus, A.D. 70. Jerusalem was then a beautiful city. For "forty and six years" Herod had been erecting the temple and adorning and beautifying it. Peace and prosperity had shed their light upon it; and to it the King of Zion had come, meek, and having salvation, riding upon a colt, and hailed by the hosannas of the people. But the priests and scribes and Pharisees rejected their Savior and Deliverer; they cried, "Away with him! Away with him!" "Crucify him! Crucify him!" "His blood be upon us and upon our children." And He who wept over that city and said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" when He went forth to die, looked back upon the weeping ones who followed Him, and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

The day of their doom drew on, the wickedness which had prevailed grew more open and defiant. Strange portents alarmed the city. Jerusalem was compassed with armies; and when, for no apparent reason, the Roman forces were withdrawn, and Christians, warned by our Savior's prophecy, fled to the mountains to escape destruction, again the city was invested. A trench was dug about it, the enginery of war was brought into use, the hunger bitten people grew mad and desperate with their sufferings, men with solemn voices proclaimed impending destruction, women ate their own children in the straitness of the famine, as Moses had long before predicted; and at length the walls were breached and scaled, the Roman forces poured in, flames were kindled, the temple was plundered and burned, and amid blood, and fire and universal slaughter, Jerusalem fell.

A coin of those times, struck by Titus, represents the captive daughter of Zion sitting desolate beneath a palm, while "*Judea Capta*" tells the sad story of Israel's captivity and dispersion. And since that time, for more than eighteen hundred years, Jerusalem has been trodden down of the Gentiles, as Israel's greatest prophet foretold; and the Jews have been led away captive into all nations, there to suffer the sorrows and trials of their hapless

lot, until they shall know their own Messiah, and shall turn to Israel's God, and seek His mercy and His grace. Even to-day the daily papers bring us the news, given more at length in another column, that the use of the Hebrew language has been forbidden by the Turks.

Let those who desire the peace of Jerusalem pray that speedily the vail may be taken from the hearts of scattered Israel, that they may turn to the Lord from whom they have revolted, and find in Him their Savior and their God.—*Common People.*

FROM THE MISSION FIELD.

Releases and Departures.—On the 20th of August, 1914, Elders George F. Labrum and Luther E. Eggertsen, who have been honorably released from their labor in the British mission, took passage for New York per s.s. *Adriatic*, homeward bound.

"BE TRUE."

"'Listen, my boy, I've a word for you;
And this is the word: Be true! be true!
At work or at play, in darkness or light,
Be true, be true and stand for the right.

"And you, little girl, I've a word for you;
'Tis the very same: Be true! be true!
For truth is the sun, and falsehood the night,
Be true, little maid, and stand for the right.'"

SELECTED.

DIED.

MARTIN.—On Sunday, August 16th, 1914, at Gateshead, England, Ada Hannah Martin; born at Folkstone, County Kent, England, January 22nd, 1861; baptized December 21st, 1913, by Elder David A. Robison. Sister Martin lived and died a staunch Latter-day Saint.

CONTENTS:

What the World Needs 545
The Parable of the Unwise Bee 549
The Sun 550
Editorial: Concerning the Urim and Thummim 552
Return of President Hyrum M. Smith 558
Holy Ghost and Gift of Holy Ghost 558
The Fall of Jerusalem 559
From the Mission Field 560
Poetry: "Be True" 560

EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.